



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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| <p>1. <i>Alif Lam Ra.</i><sup>80</sup> <i>Telka<sup>w</sup> (she-that-afar-it<sup>w</sup> / those<sup>w</sup>) (are) The Book's<sup>x</sup> Aya'te,<sup>w</sup> (Qur'anic statements) the manifestere.</i></p>  | <p>أَلَمْ تَرَ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾</p>   |
| <p>2. Verily We descended it <sup>x</sup> Qur'an <sup>x</sup> Arabic<sup>x81</sup> <i>la'alla</i> (craving currently unavailable deed that/perhaps) you <sup>b</sup> cerebrate you<sup>z</sup>.</p>   | <p>إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾</p>  |
| <p>3. We narrate on you<sup>g</sup> <i>absa'ne</i><sup>82</sup> (perfecter and beautifuler) (of) the narratives by what We revealed<sup>83</sup> to you <sup>g</sup> this <sup>x</sup> The Qur'an <sup>x</sup> while <i>en</i> (albeit) you <sup>g</sup> were of before it<sup>x</sup> surely of the <i>ghafeleena</i> (they who are: unaware-/ignorant-/neglectors).</p>                                     | <p>خُنْ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ﴿٣﴾</p> |
| <p>4. <i>Edb</i> (when/ since) said <i>Yousifo</i> (Joseph) for his father O, my father, verily I <i>ra'ayto</i> (I visioned in sleep-vision) eleven stars<sup>w84</sup> and the sun<sup>w</sup> and the moon<sup>x</sup> [I] saw them for me <i>sa'jedeena</i> (kowtowing they<sup>z</sup>).</p>   | <p>إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾</p>   |
| <p>5. Said [he]: O, my little-son<sup>85</sup> let-not narrate [you<sup>s</sup>] your<sup>t</sup> vision/dream[on]your<sup>t</sup> brothers, then they<sup>z</sup> scheme for you<sup>g</sup> a scheme; verily the Satan for the mankind (is) a foe<sup>86</sup> manifestere.</p>   | <p>قَالَ يَبْنَىٰ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾</p>     |
| <p>6. And like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> <i>yajtabey</i> (favorably and directly selects) you<sup>g</sup> your<sup>t</sup> Lord and teaches you<sup>g</sup> [He] of <i>ta'awee'le</i> (ultimate: construing/ explanation/ interpretation) (of) the <i>ahadeeth</i><sup>87</sup> (dreams and their related events) and concludes [He] His boon<sup>w88</sup> on you <sup>g</sup> and on</p> | <p>وكَذَلِكَ نَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ</p>                       |

<sup>80</sup> See the details in the *Lexicon* attached to this Translation for commentary in this.

<sup>81</sup> That is to say: The Qur'an employs the *Arabic language* as its *vehicle of expression*, therefore, (1) the *linguistic meaning* of each word is the *most paramount first step to consider vis-à-vis* The Qur'an; (2) Also, it is *pronounced, read, and written in Arabic*; (3) thus, the *pronunciation, the reading and the writing* of The Qur'an are all *consistent with the "rules"* Of "النحو و الصرف" (i.e. *grammar and the etymological conjugation*) of Arabic word roots and their *conjugations*; (4) By *implication* its *diction* is consistent with Arabic *tongue expressions*. See Sections 34 and 38 of the *Introduction* to this Translation for more elaboration.

<sup>82</sup> There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

<sup>83</sup> The word "أوحى" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire or king*. See اللسان.

<sup>84</sup> The word "كوكب" from a *linguistic* point of view means: *star*. Although in modern times "كوكب" = *planet*.

<sup>85</sup> The word "يبنى" the *diminutive* of son, is said by way of *endearment* addressing a beloved son.

<sup>86</sup> The word "عدو" in *Arabic* is used for: (1) *singular*, (2) *plural* and (3) "*multitudinous foe*," see الهادي and اللسان.

<sup>87</sup> The word "ahadeeth" = "أحاديث" has *several* meanings among them: *dreams and their related events*.

<sup>88</sup> See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

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| <p>Ya'aqooba's (Jacob's) aal'e<sup>89</sup> (family/house/kin/chiefs-/followers), just-as [He] concluded it<sup>w</sup> on your<sup>t</sup> [both fathers],<sup>90</sup> of before Ebraheema (Abraham) and Is-haqa (Isaac)<sup>91</sup>; verily your<sup>t</sup> Lord (is) Omniscient Hakeemon<sup>92</sup> (infinite hekma<sup>93</sup> Possessor).</p> | <p>يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ<br/>مِّن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ<br/>عَلِيمٌ حَكِيمٌ ﴿٦﴾</p>                              |
| <p>7. Laqad (verily, already and affirmatively) [was] in Yousifa (Joseph) and his brothers Ayaton<sup>w</sup> (signs/proofs) for the inquirers.</p>  | <p>لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ<br/>آيَاتٍ لِّلسَّالِينَ ﴿٧﴾</p>   |
| <p>8. Edb (when/since) they<sup>z</sup> said: surely Yousifo (Joseph) and his brother (are) lovelier to our father than us, while we (are) a league;* verily our father (is) surely in a misguidance<sup>x</sup> manifester<sup>x</sup>.</p>   | <p>إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ<br/>إِلَىٰ آبِنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ<br/>آبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾</p>                         |
| <p>9. Let-kill you<sup>z</sup> Yousifa (Joseph) or let-cast him you<sup>z</sup> (to another) a land, (this casting) vacates for you<sup>b</sup> face<sup>94</sup> (i.e. entity of) your<sup>n</sup> father and you<sup>z</sup> be from after that ssa'lebeena (righteous/upright people).</p>  | <p>أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا<br/>سَخِلَ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا<br/>مِن بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾</p>                        |
| <p>10. Said a sayer of them: let-not you<sup>z</sup> kill Yousifa (Joseph) and let-fling him you<sup>z</sup> in gheyaba'te (depression/depth)<sup>w</sup> (of) the jubbe (well/pit whose upper rim is not built-and-plastered or cased for use) picks him some (of) the sayyara'te (travelers/treaders), en (if) you<sup>c</sup> were doers.</p>         | <p>قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ<br/>وَأَلْقُوهُ فِي غَيِّبَتِ الْجُبِّ يَلْتَقِطْهُ<br/>بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴿١٠﴾</p> |
| <p>11. Said they<sup>z</sup>: O, our father; what(is) for you<sup>g</sup> not [you<sup>s</sup>] trust us over Yousifa (Joseph) while verily we (are) for him surely na'seboona<sup>95</sup> (sincere: care-renderers/ counselors-/advisors).</p>   | <p>قَالُوا يَتَّابَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ<br/>يُوسُفَ وَإِنَّا لَهُ لَنَنصِحُونَ ﴿١١﴾</p>  |
| <p>12. Let-[you<sup>s</sup>] send him with us tomorrow (so) revels [be] and plays [be]; and verily we (are) for him surely keepers-up<sup>96</sup>.</p>  | <p>أَرْسَلْهُ مَعَنَا غَدًا يَرْتَعَمْ وَيَلْعَبْ<br/>وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾</p>   |
| <p>13. Said [be]: verily I, surely saddens me that you<sup>z</sup> go by</p>   | <p>قَالَ إِنِّي لَيَحْزَنُنِي أَن تَذْهَبُوا بِهِ</p>   |

<sup>89</sup> The word “آل” has many meanings, among them: (1) the family of a person, i.e. wife and children, (2) the chiefs or the notables of a family, (3) the followers of a certain leaders, (4) the distant indistinguishable human apparition. It is used to ennoble and dignify.

<sup>90</sup> The word “أبويك” or its grammatical inflections all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal). See اللسان. However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة” as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared someone, or the aunt (paternal or maternal). The context defines exactly what is meant.

<sup>91</sup> In Arabic tongue: the grandfather, the begetter-father as well as the brother of the father all are referred to as “father.”

<sup>92</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>93</sup> See the Lexicon attached to this Translation for “hekma.”

\*The word عصية= between ten to forty.

<sup>94</sup> In Arabic the word “face” in addition to its literal meaning has a figurative meaning of: (1) pleasure or (2) entity.

<sup>95</sup> The word “ناصحون” = “naseboon” is plural, masculine, subjective noun. But first the word “نصح” in “ناصحون” in Arabic defines and implies more than its English supposed equivalent “advised.” The Arabic “نصح” = “أخلص” “القول فيما فيه الخير للنصوح” i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him. However, in English the word “advised” mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word “sincerely” is necessary to manifest the distinction. Also “ناصحون” may mean: sincere care-renderers, well-wishers.

<sup>96</sup> The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (Emphasis is added).

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| him and [I] fear <sup>97</sup> that eats him the wolf while you <sup>f</sup> (are) a'n (regarding) him neglecters.   | وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿٣٧﴾  |
| 14. Said they <sup>z</sup> : la'en (indeed if) ate him the wolf while we (are) a league, verily we then surely (are) losers.   | قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَسِرُونَ ﴿٣٨﴾  |
| 15. So lamma (when/whence) they <sup>z</sup> went by him and they <sup>z</sup> concerted that (to) put him in gheyaba'te (depression-/depth) <sup>w</sup> (of) the jubbe (a well/pit whose upper rim is not built-and-plastered for use); and We [revealed] <sup>98</sup> to him: surely [you <sup>s</sup> ] assuredly <sup>99</sup> tonabbe'o ([you <sup>s</sup> ] inform by piece-of-significant-and-availing-news) them by their matter <sup>x</sup> this <sup>x</sup> while they perceive not. | فَلَمَّا ذَهَبُوا بِهِ وَاجْمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿٣٩﴾      |
| 16. And they <sup>z</sup> came (to) their father esha'an (the night fall/ beginning of full night's darkness) weeping they <sup>z</sup> .  | وَجَاءَ أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿٤٠﴾   |
| 17. Said they <sup>z</sup> : O, our father, verily we went racing and we left our brother enda (at/with/by) our mata'a <sup>100</sup> (furnishings/chattel/or things for utility) then ate him the wolf; and not you <sup>s</sup> (are) surely believer for us, while albeit we were ssa'dequeena (always truth renderers).  | قَالُوا يَتَابَعَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿٤١﴾ |
| 18. And they <sup>z</sup> came on his shirt by a false blood; said [be]: rather lured <sup>w</sup> for you <sup>b</sup> your <sup>n</sup> selves <sup>w</sup> a matter; so a beautiful patience; and Allah (is) the musta'ano (He Whose help is sought) over what you <sup>z</sup> describe <sup>101</sup> .   | وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ يَلِ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿٤٢﴾              |
| 19. And came <sup>w</sup> a sayyaraton (travelers'/treaders'-company) <sup>w</sup> then they <sup>z</sup> sent their wa'reda (water-drawer), so [be] let down his pail;said[be]:lo, a bushra <sup>w</sup> (a pleasing-tiding) <sup>w102</sup> this (is) a gholamon <sup>103</sup> (boy); and they <sup>z</sup> concealed him a merchandise <sup>w104</sup> ; and Allah (is) Omniscient by what they <sup>z</sup> work.   | وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشِّرُنِي هَذَا عَلِمْتُ وَأَسْرُوهُ بَضْعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿٤٣﴾         |
| 20. And they <sup>z</sup> sold him by a paltry price, ma'adod-atan <sup>w105</sup> (shortly countables) <sup>w</sup> ; silver coins <sup>106</sup> ; and they <sup>z</sup> were in him of the za'hedeena <sup>107</sup> (low-estimators/deemed him insignificant).   | وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٤٤﴾   |

<sup>97</sup> Linguistically the word "خفت" carries dual meanings: (1) feared and (2) knew..

<sup>98</sup> See footnote 3 above regarding revealed.

<sup>99</sup> The "ل" in "لَتُنَبِّئَنَّهُمْ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

<sup>100</sup> The word "متاع" = "mata'an" has many meanings, among them: furnishings, chattel, things for utility.

<sup>101</sup> The word "تصفون" rooted in "وصف". In the Arabic tongue expression "تصفون" could mean describing the untruth, as in the Ayah: "And describe your tongues the lying" (S16: 62).

<sup>102</sup> See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheran = يَبُشِّرُ/مُبَشِّرٌ.

<sup>103</sup> The word "gholamon" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

<sup>104</sup> That is to say they concealed him as a merchandise to sell him as a slave.

<sup>105</sup> The word "ma'dodal" = "معدودة" subjective noun means counted in scale of smallness (shortly countables).

<sup>106</sup> The word "Dirham" is the equivalent of 12 grains of silver in a silver-coin during the pre-Islamic era.

<sup>107</sup> The word "az-zahedeen" = "الزاهدين" is masculine, plural, subjective noun with no English equivalent in the sense applicable here of "the low-estimators" i.e. they did not attach much value for him.

21. And said [he] who<sup>x</sup> [he] purchased him of Misra (Egypt) for his woman] (i.e. wife): *akremi* (let-be you generous and ennobling to)<sup>108</sup> his *mathwa*<sup>109</sup> (forced: long-term-abode) (with us), *asa* (craving a deed beyond one's means/may) that [he] benefits us or *nattakbetha*<sup>110</sup> (we take and make) him a child (for us); and like *tha'leka* (afar-that-it/) <sup>x</sup> We established<sup>111</sup> for Yousifa (Joseph) in the land<sup>w</sup> and to teach him [We] of the *aba'deethe's*<sup>112</sup> (dreams, and their related events) *ta'awee'le* (ultimate: construing/explanation); and Allah (is) overcomeer over His command; [and,] but most (of) the mankind not know.

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ  
لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَى  
أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا  
وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي  
الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ  
الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى  
أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿١١﴾

22. And *lamma* (when/whence) [he] reached his *ashuda*<sup>113</sup> (prime/full mental and physical strengths) *aa'taynabo* (We accorded/gave him) a rule<sup>114</sup> and knowledge; and like *tha'leka* (afar-that-it/) <sup>x</sup> [We] requite the benefactors.

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا  
وَعِلْمًا وَكَذَلِكَ نَجْزِي  
الْمُحْسِنِينَ ﴿١٢﴾

23. And seduced-she<sup>y</sup> him who<sup>u</sup> he (was) in her house *a'n* (regarding) himself <sup>w</sup>; and *ghalla'gha'te*<sup>115</sup> (iteratively bolted-she<sup>y</sup>) the doors and said-she<sup>y</sup>: *haytalaka* (come on you<sup>s</sup> quickly/I'm ready); said [he]: a refuge<sup>116</sup> (by) Allah; verily He/he (is) my lord,<sup>117</sup> *ahasana* ([he] who rendered meritorious-deeds for) my *mathwa*<sup>118</sup> (obligatory: long-term-abode); verily it <sup>x</sup> not thrive the *dha'lemoona*<sup>119</sup> (injustice-doers).

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ  
نَفْسِهِ وَعَلَقَتْ الْأَبْوَابَ  
وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ  
إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا  
يُفْلِحُ الظَّالِمُونَ ﴿١٣﴾

24. And *laqad* (verily, already and affirmatively) purposed-she<sup>y</sup> by him and purposed [he] by her, *lawla* (had it not been that) [he] saw his Lord's proof<sup>x</sup>; like *tha'leka*

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا  
أَنْ رَأَى بَرَاهِينَ رَبِّهِ كَذَلِكَ

<sup>108</sup> See footnote 27 of the Introduction to this Translation where there is a lengthy discussion around the fact that there is no English equivalent for "*karrama*" = "was generous to," and that included in "*karrama*" is ennoblement or the endeavor to enoble the one being treated generously. Thus, here the wife was told to be generous to him for his long term abode (مشواه) with them in their home.

<sup>109</sup> In "اللسان": "هناك" = "ثوى"; and "مثنوى" in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the "مثنوى" is there by force of his/her circumstances and not by his/her choice per se. So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

<sup>110</sup> The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

<sup>111</sup> The word "مكن" in "مكنا" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مكن" per se.

<sup>112</sup> See the Lexicon attached to this Translation regarding "*abadeeth*," for more details.

<sup>113</sup> The Arabic word "*ashudal*" = "أشده" translated as [his "prime, full strength"] meaning reached the ideal age of physical and mental strengths.

<sup>114</sup> The word "حكمًا" = rule: possessing sound understanding effecting just judgment all around.

<sup>115</sup> The word "iterative" is used to intensify "bolted" as the Arabic is in the iterative-intensity form, "غَلَقَتْ."

<sup>116</sup> The Arabic tongue expression "معاذ الله" = "Refuge by Allah" means the speaker says "I seek refuge in Allah for His protection against what is confronting me."

<sup>117</sup> That is Allah Who safeguarded him or his/her master, i.e. her husband, who was rearing him while guesting him.

<sup>118</sup> In "اللسان": "هناك" = "ثوى"; and "مثنوى" in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the "مثنوى" is there by force of his/her circumstances and not by his/her choice per se. So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

<sup>119</sup> The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice."

|  |  |
|--|--|
| (afar-that-it/) <sup>x</sup> to divert a'n (off) him [We] the ill and the profanity <sup>w.120</sup> verily he (is) of Our eba'de (worshippers/ submitters/ slaves) the mukhla'sseena <sup>121</sup> (purified and saved).   | لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ<br>إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿١٦﴾   |
| 25. And both raced (to) the door and rended-she <sup>y</sup> his shirt from <i>doboren</i> (behind/rear) and <i>alfaya</i> (both embarrassingly/ unhappily found) her master <i>lada</i> <sup>122</sup> (directly at/ by) the door; said she <sup>y</sup> : what requital (should receive) whom <sup>p</sup> wanted [he] by your <sup>t</sup> family <sup>w</sup> an ill except that (to be) [he] imprisoned or a painful torment. | وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ<br>مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا<br>الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ<br>بَأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ<br>عَذَابٌ أَلِيمٌ ﴿١٧﴾ |
| 26. Said [he]: she seduced me a'n (regarding) myself <sup>w</sup> ; and witnessed/ testified a witnesser/ testifier of her family <sup>w</sup> : <i>en</i> (if) [was] his shirt (had been) rended from [anterior] then <i>ssadaqat</i> <sup>123</sup> (she said the truth), and he (is) of the liars.  | قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي<br>وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ<br>كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ<br>فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿١٨﴾  |
| 27. And <i>en</i> (if) [was] his shirt (had been) rended from a <i>doboren</i> (behind/rear) then lied-she <sup>y</sup> and he (is) of the <i>ssa'dequeena</i> (always truth renderers).   | وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ<br>فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿١٩﴾  |
| 28. Then <i>lamma</i> (when/ whence) [he] saw his shirt (had been) rended from <i>doboren</i> (behind/rear), said [he]: verily it <sup>x</sup> (is) of your <sup>y</sup> wile <sup>w</sup> ; verily your <sup>y</sup> wile <sup>w</sup> (is) great.  | فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ<br>قَالَ إِنَّهُ مِنْ كَيْدِكُنْ إِنْ كَيْدُكَ<br>عَظِيمٌ ﴿٢٠﴾  |
| 29. <i>Yousifo</i> (Joseph): let-shun [you <sup>s</sup> ] a'n (off) this <sup>x</sup> ; and <i>istaghferey</i> <sup>124</sup> (let-see forgiveness you <sup>y</sup> ) for your <sup>y</sup> offense; verily you <sup>d</sup> were-she <sup>y</sup> of the <i>kha'tte'eena</i> <sup>125</sup> (be-they wrongdoers).   | يُوسُفُ أَعْرَضَ عَنْ هَذَا<br>وَأَسْتَغْفِرِي لَذَنْبِكِ إِنَّكَ<br>كُنْتِ مِنَ الْخَاطِئِينَ ﴿٢١﴾  |
| 30. And said women in the city <sup>w</sup> : <i>Azeez's</i> (the Premier's/- the ruler's) woman (i.e. wife) seduces [she] her lad <sup>126</sup> a'n (regarding) himself <sup>w</sup> <i>qad</i> (already and affirmatively)  | وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ<br>الْعَزِيزِ تِرْوَدُ فَتْنَهَا عَنْ نَفْسِهِ   |

<sup>120</sup> The Arabic word used is “الفحشاء,” = the noun of: “فاحشة,” see التاج. And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

<sup>121</sup> The word “mukhlaseen” is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provided safety and security from any punishment.

<sup>122</sup> The word “لدى” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific. So *lada* = “directly at/ by” seems to indicate such closeness. See اللسان.

<sup>123</sup> That is she “always-truth-enforcer” = “صدق” as there is no English word for the verb “صدق”

<sup>124</sup> The word “استغفري” = “إطلبى الغفران” = “let-see forgiveness [you<sup>y</sup>].” In English there is no seemly way to say: “استغفري” per se. So I settled for saying: “let-see forgiveness [you<sup>y</sup>].”

<sup>125</sup> The word “kha'tte'eena” = “خاطئين” = “من تعمدوا الخطأ” = be-they who had intentionally wronged; unlike the “المخطئين” = be-they who err unintentionally. So, here she is of the “be-they wrongdoer,” not she-they wrongdoers, as if to say she is of the “kha'tte'eena mankind<sup>x</sup> or progeny,<sup>x</sup>” both words are masculine-gender. Also, “of” the wrongdoers intensifies her nature as wrongdoer.

<sup>126</sup> The word “فتى” has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness.

[he] (*frantically*) impassioned her (*with*) love; verily we see her in a misguidance <sup>x</sup> manifest<sup>x</sup>.

قَدْ شَغَفَهَا حُبًا إِنَّا لَنَرُهَا فِي  
ضَلَالٍ مُّبِينٍ ﴿١٢﴾

31. Solamma (*when/ whence*) heard-she<sup>y</sup> by their<sup>y</sup> machination, sent-she<sup>y</sup> to them<sup>y</sup> and prepared-she<sup>y</sup> for them<sup>y</sup> *muttakan* (*armed-couch-for-the-feast*) and aa'tat (*gave-she<sup>y</sup>*) each one-she<sup>y</sup> of them<sup>y</sup> a knife<sup>w</sup> and said-she<sup>y</sup> (*to Joseph*): let-exit [you<sup>s</sup>] on them<sup>y</sup>; lamma they<sup>y</sup> saw him, exalted-the<sup>y</sup> <sup>m127</sup> him and qatta'ana<sup>128</sup> (*iteratively cut they<sup>y</sup>m*) their<sup>y</sup> hands<sup>w</sup> and said they<sup>y</sup> <sup>m</sup>: hasha (*transcends all imperfections*) for Allah; not this <sup>x</sup>(*is*) a human; en (*not*) this<sup>x</sup> except an angel ka'reemon<sup>129</sup> (*bounty-giver and an ennobler*).

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ  
إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا  
وَأَاتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا  
وَقَالَتْ أَخْرِجْ عَلَيْنَ فَلَمَّا رَأَيْنَهُ  
أَكْبَرْتَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ  
حَسْبُ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا  
إِلَّا مَلَكٌ كَرِيمٌ ﴿١٣﴾

32. Said she<sup>y</sup>: so, thalekunna<sup>130</sup> (*it-that-afar-you<sup>r</sup> all*)<sup>y</sup> whom <sup>r</sup> you<sup>y</sup> blamed<sup>w</sup> me in him; and laqad (*verily, already and affirmatively*) I seduced him a'n (*regarding*) himself, <sup>w</sup> then ista'assama<sup>131</sup> ([he] *affirmably safe-guarded*) (*in abstinence/preserving his self from sin*); and la'en (*indeed if*) not [he] does, what [I] command him, surely [he] assuredly<sup>132</sup> be imprisoned and surely assuredly be [he] of the cringelings.

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ  
وَلَقَدْ رَاودْتُهُ عَنْ نَفْسِهِ  
فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا  
ءَامُرُهُ لَيَكْسِبَنَّ وَلَيَكُونَا مِنَ  
الصَّغِيرِينَ ﴿١٤﴾

33. Said [he]: O, my Lord, the prison (*is*) lovelier to me than what they<sup>y</sup> invite me to it<sup>x</sup>; and en (*if*) not [You<sup>s</sup>] fend a'n (*off*) me their<sup>y</sup> wile, assbo ([I] *passionately incline*) to them<sup>y</sup> and [I] be of the ja'hileena<sup>133</sup> (*they who act ignorantly or incorrectly*).

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا  
يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي  
كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ  
الْجَاهِلِينَ ﴿١٥﴾

34. So estajaba<sup>134</sup> (*favorably-answered*) to him his Lord, so [He] parried a'n (*off*) him their<sup>y</sup> wile; verily He, He (*is*) The Sameeo<sup>135</sup> (*The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer*), The Omniscient.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ  
كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٦﴾

<sup>127</sup> In "كتب التفسير," Books of Qur'an explanation/commentary by the erudite scholars, when the women saw Yousif (*Joseph*) they all were *deeply astonished* so much so that they *menstruated*. For example see القرطبي.

<sup>128</sup> The word "iteratively" to intensify "cut," as the Arabic word is "قَطَّعْنَ" not just "قَطَّعْنَ."

<sup>129</sup> The word "kareem" = "كَرِيمٌ" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in the Lexicon attached to this Translation. Summarily it means *bounty-giver/ennobler*.

<sup>130</sup> This "thalekunna" = "ثَلَكُنَّ" is a demonstrative pronoun made up of three distinct components: (1) the particle "ذَا" = the demonstrative pronoun for near, singular, masculine, animate or the inanimate; (2) the "لَا، لَمْ" = for the "afar idea;" and (3) the "كَ، ضَمِيرُ الْمُخَاطَبِ" for the addressee's pronoun, in this case a plural feminine addressees. There is no English equivalent. The best rendition I believe is: *thalekuma* (*it-that-afar-she-you-all*). And "it" stands for the "fact" or "reality," which in fact was *afar* from their perception as they began accusing her of "misguidance manifest."

<sup>131</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>132</sup> The "ل" in "لَيَكْسِبَنَّ" and "لَيَكُونَنَّ" in Ayah # 35 below, all are juratory "ل" = "القسم" "ل" amounting to = "التأكيد" i.e. affirmation, expressed in all cases by "assuredly."

<sup>133</sup> The word "ja'hileena" = "جَاهِلِينَ" is rooted in "جَهْلٌ" meaning: (1) was ignorant of, (2) believed in a thing contrary to reality, (3) did a thing not correct. So the "jahiloona" are *they who act ignorantly or incorrectly*.

<sup>134</sup> The word "استجاب" is answered plus made available what was requested, i.e. "favorably answered."

<sup>135</sup> See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "السميع."

35. Afterwards seemed/appeared for them<sup>136</sup> from after they<sup>z</sup> saw the *Aya'te*<sup>w</sup> (signs) surely to assuredly<sup>137</sup> imprison him until a while.
36. And entered with him the prison two lads<sup>138</sup>; said an *abado*<sup>139</sup> (lone/any-one) (of) them both: verily I dream/vision-[me] pressing wine; and said the other: verily I dream/vision-[me] carrying atop my head bread <sup>x</sup> eating from it <sup>x</sup> the birds; *nabbea'na* (let inform us you <sup>s</sup> by piece-of-significant-and-availing-news) by its<sup>x</sup> *ta'awee'le* (ultimate-explanation-/interpretation); verily we see you<sup>g</sup> of the benefactors.
37. Said [he]: not comes (to) you both, *tta'aamon*<sup>x</sup> (*wheat/edible/food-grains*) <sup>x</sup> *tor'zaqa'nebe* (*it* <sup>x</sup> *being given victuals for sustenance to*) you both except *nabba'ato* ([I] informed by piece-of-significant-and-availing-news) you both by its<sup>x</sup> *ta'awee'le* (ultimate-explanation/interpretation) before that [*it* <sup>x</sup>] comes (to) you both; *tha'lekuma*<sup>140</sup> (*it-that-afar-you-both*) of what taught me my Lord; verily I left sect<sup>w</sup>/faith<sup>w</sup> (of) a people not believing they<sup>z</sup> by Allah and they by the Hereafter<sup>w</sup> they (are) unbelievers.
38. And *ettaba'a* (closely-followed) I my fathers' sect<sup>w</sup>/-faith<sup>w</sup> *Ebrabeema* (Abraham) and *Is-baqa* (Isaac) and *Ya'aqooba* (Jacob); not [was] for us to partner (deities) by Allah of a thing; *tha'leka* (*afar-that-it/*) <sup>x</sup> (*is*) of Allah's munificence on us and on the mankind; [and,] but most (of) the mankind not thank they<sup>z</sup>.

ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوْا  
الْآيَاتِ لَيْسَجْنَهُ حَتَّىٰ حِينٍ



وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ  
أَحَدُهُمَا إِنِّي أَرَبْنِي أُعْصِرُ خَمْرًا  
وَقَالَ الْآخَرُ إِنِّي أَرَبْنِي أَحْمِلُ  
فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ  
نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ  
الْمُحْسِنِينَ



قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِيهِ  
إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ  
يَأْتِيَكُمَا ذَلِكُمَا مِمَّا عَلَّمَنِي  
رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا  
يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ  
كَافِرُونَ



وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ  
وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ  
لَنَا أَنْ نَشْرَكَ بِاللَّهِ مِنْ شَيْءٍ  
ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى  
النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا  
يَشْكُرُونَ



<sup>136</sup> For “them,” i.e. to the *Azeez*, her husband and ruler (thus, “them” either for magnanimity of the “ruler”) or the ruler and his wife, to show or preserve apparent respect for his wife, as if she were not guilty, despite all the proofs to the contrary, to imprison him for a time.

<sup>137</sup> See footnote 51, identical application.

<sup>138</sup> The word “فتيان” in “فتيان” has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness.

<sup>139</sup> See the *Lexicon* attached to this Translation regarding “أحد.”

<sup>140</sup> This “*thalekuma*” = “ذالكما” is a demonstrative pronoun made up of three distinct components: (1) the particle “ذا” = the demonstrative pronoun, singular, masculine, for near, animate or the inanimate; (2) the “ل، لام البعد” = for the “afar idea;” and (3) the “ضمير المخاطب” “ك،” for the addressee’s pronoun, in this case a twain addressees. There is no English equivalent. The best rendition I believe is: *thalekuma* (*it-afar-you-both*), the “it” standing for “this fact” or the “this reality.” And this “fact” or “reality” is sure afar from any one, as it is from the most High, Allah SWT. And clearly the addressees are two lads, hence “you-both.”

39. O, both [my]<sup>141</sup> the prison's companions: are miscellany lords, *khayron* (choicer/superior/worthier) or Allah The One, The *Qabha'ro* (Ever/Stout Subduer).  
يَصْلَحِي السِّجْنَ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهِ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾
40. Not worship you<sup>z</sup> of lesser than/without Allah except names you<sup>z</sup> named it<sup>w</sup> you<sup>f</sup> and your<sup>n</sup> fathers; not Allah descended by it<sup>w</sup> of an authority; *en* (not) the rule except for Allah; [He] commanded that not worship you<sup>z</sup> except *eyyaho*<sup>142</sup> (indeed particularizing Him); *tha'leka* (afar-that-it/) <sup>x</sup> (is) [the] religion<sup>143</sup> the forthright; [and,] but most(of) the mankind not know.  
مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾
41. O, both [my]<sup>144</sup> the prison's companions: as to an *abado*<sup>145</sup> (lone/any-one) (of) you both so [be] avails<sup>146</sup> a drink (for) his lord a wine; and as to the other, so [be] (shall be) crucified; then eat the birds from his head; (had been) judged/finished<sup>147</sup> the matter <sup>x</sup> (for) which <sup>x</sup> in it <sup>x</sup> *tastafteya'ne* (you both affirmably-seek situationally apt and wise opinion).  
يَصْلَحِي السِّجْنَ أَمَّا أَحَدُكُمَا فَيَسْقَى رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾
42. And said [be] to whom<sup>p</sup> [be] presumed that he (would be) escaper of them both: let-mention me [you<sup>s</sup>] *enda* (before/at the presence of) your<sup>t</sup> lord; then (caused) him (to) forget the Satan *thekra* (mention of Joseph at) his lord; so [be] waited in the prison a few years<sup>w</sup>.  
وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا أذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَنَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾
43. And said the king: verily I vision seven fat kine eating them<sup>y</sup> seven *aeja'fon* (emaciated-leans)<sup>w</sup> and seven green ears (of seed-bearing plants) and others<sup>w</sup> dry<sup>w</sup>; O, you the chiefs: *astoney* (let-you<sup>z</sup> situationally fittingly and wisely opine me) [in] my dream/vision, *en* (if) you<sup>c</sup> were for the dream/visions *ta'aboroona* (you<sup>z</sup> can interpret).  
وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعٌ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَأْتِيهَا الْمَلَأُ أَفْتُونِي فِي رَأْيِي إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

<sup>141</sup> The word “يَصَاحِبِي” could have one or two meanings. Either “O, the twain companions,” or “O, the twain, my companions.” Books of “التفسير” are not firm one or the other but both could be true.

<sup>142</sup> The word “إِيَّاهُ” = “أداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun.

<sup>143</sup> The word “قِيَمٌ” = “مستقيم” i.e. means straight. See اللسان.

<sup>144</sup> See footnote 61 above regarding “my.”

<sup>145</sup> See the Lexicon attached to this Translation regarding “أحد.”

<sup>146</sup> The word “يسقي” is rooted in is rooted in “أسقى” which is more intense than “سقى” as “أسقى” means availed the drink for (someone), to be drunk as and when needed. See الراغب.

<sup>147</sup> The word “قضي” bears dual meanings: (1) judged, or (2) finished. There is little room, if any, to incline for one or the other.

|  |   |
|--|---|
| 44. Said they <sup>z</sup> : <i>adhghatho</i> <sup>148</sup> ( <i>confused-medley</i> ) dreams and not we by the dreams' <i>ta'awee'le</i> ( <i>ultimate: construing- / explanation</i> ) surely ( <i>are</i> ) knowers.   | قَالُوا أَضْغَثُ أَحْلَمَ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَمِ بِعِلْمِينَ ﴿٤٤﴾   |
| 45. And said [ <i>he</i> ] who <sup>x</sup> escaped of them both, and [ <i>he</i> ] recalled after an <i>ummaton</i> <sup>149</sup> ( <i>while</i> ), I <i>ona'bbe'o</i> ([I] <i>inform by piece-of-significant-and-availing-news</i> ) you <sup>b</sup> by its <sup>x</sup> <i>ta'awee'le</i> ( <i>ultimate-explanation/interpretation</i> ), so let-send [ <i>me</i> ] <sup>150</sup> you <sup>z</sup> .   | وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾  |
| 46. Yousofo (Joseph): O, you the <i>Sseddeego</i> <sup>151</sup> ( <i>ever truth practicer</i> ) <i>astoneyna</i> ( <i>let-you<sup>s</sup> situationally fittingly and wisely opine us</i> ) in seven fat kine eating them <sup>y</sup> seven <i>aeja'fon</i> ( <i>emaciated-leans</i> ) <sup>w</sup> and seven green ears <sup>w</sup> ( <i>of seed-bearing plants</i> ) and others <sup>w</sup> dry <sup>w</sup> ; <i>la'allā</i> ( <i>craving currently unavailable deed that/perhaps</i> ) I return to the mankind <i>la'allā</i> ( <i>craving currently unavailable deed that/perhaps</i> ) they know they <sup>z</sup> . | يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَتٍ لَعَلَّ أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ |
| 47. Said [ <i>he</i> ]: you <sup>z</sup> sow seven years <sup>w</sup> <i>da'aban</i> ( <i>diligently</i> ), then what harvested you <sup>c</sup> then let-leave it <sup>x</sup> you <sup>z</sup> in its <sup>x</sup> ears <sup>w</sup> except a little of what you <sup>z</sup> eat.   | قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٧﴾   |
| 48. Afterwards <i>ya'atee</i> ( <i>approaches/comes</i> ) from after <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> seven <sup>w</sup> hard <sup>w</sup> ( <i>years</i> ), eat they <sup>y</sup> what advanced you <sup>c</sup> for them <sup>y</sup> except a little of what <i>tobssenoona</i> ( <i>fortifyingly preserve you</i> <sup>z</sup> ).   | ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾  |
| 49. Afterwards <i>ya'atee</i> ( <i>approaches/comes</i> ) from after <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> <i>aamon</i> <sup>w152</sup> ( <i>year</i> ) in it <sup>x</sup> <i>youghatho</i> ( <i>to be they<sup>z</sup> revived by delightful-pasture-producing rain</i> ) the mankind and in it <sup>x</sup> <i>ya'asserona</i> ( <i>press/squeeze they</i> <sup>z</sup> ).   | ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ ﴿٤٩﴾  |
| 50. And said the king: <i>eeto</i> ( <i>let-bring you<sup>z</sup> to</i> ) me by him; so <i>lamma</i> ( <i>when/whence</i> ) came <sup>x</sup> ( <i>to</i> ) him the messenger <sup>x</sup>  | وَقَالَ الْمَلِكُ أَتْتَنِي بِهِ فَلَمَّا جَاءَهُ   |

<sup>148</sup> The word "أضغاث" = *adhghatho* = plural for "اضغث" "*dhghatho*" = a handful/bunch of grass/firewood. And *adhghatho*-dreams = "confused-medley of dreams" = metonymical way of saying: *it is perplexing and difficult to explain clustered bunch of things*.

<sup>149</sup> The word "أمة" has more than a dozen different meanings, among a *while*. See الهادي.

<sup>150</sup> The letter "ن" in "فارسلون" by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فارسلون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي

<sup>151</sup> The word "الصدیق" carries many meanings: (1) believes muchly, (2) always tells the truth, (3) it is the title of the Great Messenger and Prophet (*Patriarch*) *Ebraheem* (*Abraham*), (4) the title of *Yousif* (*Joseph*) in this *Surah*, (5) the title of Prophet *Idriss* (*Idrees*), (6) the title of the chaste *Mariam* (*Mary*), mother of *Isa* (*Jesus*), (7) title of Abu Bakr, First Caliph, may Allah be pleased with him.

<sup>152</sup> The Arabic text says "عام" but in English there is only one word to mean عام and سنة. In Arabic there is "عام" "سنة" and "حول" each with a difference. Here "عام" is in reference to a year with a specific significant event in it, beginning any day within the year; whereas "سنة" is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to "حول" = anniversary of any special event; and "حجة" = lunar-year. Although generally all are loosely used synonymously or interchangeably. See الفروق اللغوية، لـ أبي هلال العسكري.

said [he] (*Yousif/Joseph*): let-return [you<sup>s</sup>] to your<sup>t</sup> lord and then let-ask him [you<sup>s</sup>]: what the women's status, who<sup>v</sup> *qatta'a* (repetitively cut) they<sup>v</sup> their hands<sup>w</sup>; verily my Lord by their<sup>v</sup> wile (*is*) Omniscient.

الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ  
مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ  
إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿١٠١﴾

51. Said [he] (*the king to the women*): what (*was/had been*) your<sup>v</sup> *kbatt'bo* (serious-matter) *edh* (when) [you<sup>y m</sup>] seduced<sup>y m</sup> *Yousifa* (*Joseph*) *a'n* (regarding) himself<sup>w</sup>; said they<sup>y m</sup>: *hasha* (transcends all imperfection) for Allah; not we knew on him of an ill; said-she<sup>y</sup> the *Azæez's* (*master's/premiere's*) woman (i.e. wife): now *hassbassa*<sup>153</sup> (probingly evidenced) the right; I seduced him *a'n* (regarding) himself<sup>w</sup>; and verily he surely (*is*) of the *ssa'dequeena* (always truth enforcers).

قَالَ مَا خَطْبُكُنَّ إِذْ رَوَدْتُنَّ يُوسُفَ  
عَنْ نَفْسِهِ قُلْنَ حَاشَ لِلَّهِ مَا  
عَلَمْنَا عَلَيْهِ مِنْ سَوَاءٍ قَالَتِ امْرَأَتُ  
الْعَزِيزِ الْفَتْنُ حَصَّصَ الْحَقُّ أَنَا  
رَوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ  
الصَّادِقِينَ ﴿١٠٢﴾

52. *Tha'leka* (*afar-that-it/*)<sup>x</sup> to know [he] (*the premiere*) surely I not betrayed him by the *ghaybe*<sup>154</sup> (*during his absence*); and that Allah divinely-guides not the betrayers' slyness.

ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ  
وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿١٠٣﴾

53. And not [I] absolve myself, <sup>w</sup> verily the self<sup>w</sup> (*is*) surely *ammaraton* (iterative orderer)<sup>w</sup> by the ill, except what *ra'hema*<sup>155</sup> (mercy-gave) my Lord, verily my Lord (*is*) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

وَمَا أَبرئُ نَفْسِي ۚ إِنَّ النَّفْسَ  
لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ  
رَبِّي غَفُورٌ رَحِيمٌ ﴿١٠٤﴾

54. And said the king: *eeto* (let-bring you<sup>z</sup> to) me by him *astakh'less* ([I] affirmably-exclusively-single) him for myself<sup>w</sup>; so *lamma* (when/whence) [he] spoke (to) him, said [he]: verily you<sup>g</sup> (are) today *laday*<sup>156</sup> (directly and possessively from) us *makeenon*<sup>157</sup> (he who is of: status/empowerment/long abode) trustworthy.

وَقَالَ الْمَلِكُ أَتُؤَنِّفُنِي بِهِ ۚ أَسْتَخْلِصْهُ  
لِنَفْسِي ۚ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ  
لَدَيْنَا مَكِينٌ أَمِينٌ ﴿١٠٥﴾

<sup>153</sup> The word “حَصَّصَ” means *became manifest after probing into its evidence*, not just became clear.

<sup>154</sup> The word “الغيب” has several meanings: (1) the *invisible which only Allah knows*, (2) *doubt*, and (3) the *place where it is not known what it contains* (4) anything *not seen by the eye even if concludable*. See اللسان.

<sup>155</sup> The word “رحمة” = “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “except what mercy-gave my Lord,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *except what mercied my Lord*” which cannot be said in correct English, as there is no such word as “mercied.”

<sup>156</sup> The word “لَدَيْنَا” is closer than “عِنْدَ” as you can say: “عِنْدِي مال و المال ليس بقبضتك الآن” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (us) seems to indicate such closeness. See اللسان.

<sup>157</sup> The word “makeen” = “مَكِينٌ” is a singular, masculine, subjective or objective noun, for which there is no English equivalent. The word has four distinct meanings, all seem applicable here. It means (1) a man of esteemed status, (2) he who is established and empowered to thoroughly administer and manage, (3) he who is a resident of stable abode, (4) a stable lodging or a stable abode.

|  |  |
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| 55. Said [he]: let-make me [you <sup>s</sup> ] over the land's <sup>w</sup> treasures <sup>w</sup> ; verily I am <i>hafeedhon</i> <sup>158</sup> (iterative keeper-up) omniscient.   | قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا   |
| 56. And like <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> We firmly enabled/-empowered <sup>159</sup> for Yousifa (Joseph) in the land <sup>w</sup> <i>yatabanw'o</i> ([he] deservedly ensconces) of it <sup>w</sup> whence [he] will; [We] betide by Our mercy <sup>w</sup> whom <sup>p</sup> [We] will and [We] waste not a remuneration (of) the benefactors.              | وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ |
| 57. And surely the Hereafter's <sup>w</sup> remuneration ( <i>is</i> ) <i>khayron</i> ( <i>choicer/ superior/ worthier</i> ) for whom <sup>t</sup> believed they <sup>z</sup> and they <sup>z</sup> were <i>yattaqoona</i> (they reverently guard not to displease Allah).   | وَلَا جُرْ الْأَخْرَةَ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ  |
| 58. And came Yousifa's (Joseph's) brothers; then they <sup>z</sup> entered on him; so [he] knew them while they ( <i>were</i> ) for him <i>munkeroona</i> (not recognizers).   | وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ  |
| 59. And <i>lamma</i> (when/whence) [he] furnished them by their furnishment said [he]: <i>eeto</i> (let-bring you <sup>z</sup> to) me by a brother for you <sup>b</sup> of your <sup>n</sup> father; do not <sup>160</sup> see you <sup>z</sup> surely I fulfill <sup>161</sup> the measure and I am <i>khayro</i> ( <i>choicer/ superior/ worthier</i> ) (of) the hospitality-givers. | وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ أَتْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَلا تَرَوْنَ أَنِّي أَوْفِي الْكَيْلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ |
| 60. Then <i>en</i> (if) not <i>ta'ato</i> (come to) me by him then no measure for you <sup>b</sup> <i>endey</i> (by my rule) and let-not near [me] <sup>162</sup> you <sup>z</sup> .   | فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ  |
| 61. Said they <sup>z</sup> : we shall induce <i>a'n</i> (regarding) him his father and verily we surely ( <i>are</i> ) doers.  | قَالُوا سَتَرُوهُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ   |
| 62. And said [he] for his lads: let-make you <sup>z</sup> their merchandise in their saddlebags, <i>la'alla</i> ( <i>craving currently unavailable deed that/perhaps</i> ) they know it <sup>w</sup> if they <sup>z</sup> transposed <sup>163</sup> to their family, <sup>w</sup> <i>la'alla</i> they return they <sup>z</sup> .   | وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضْعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ     |
| 63. So <i>lamma</i> (when/whence) returned they <sup>z</sup> to their father said they <sup>z</sup> : O, our father ( <i>had been</i> ) disallowed of us the measure, so let-send [you <sup>s</sup> ] with us our  | فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسَلْ مَعَنَا أَخَانَا   |

<sup>158</sup> The word “حَفِيظٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (Emphasis is added).

<sup>159</sup> The word “مَكَّنَ” in “مَكَّنَّا” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” *per se*.

<sup>160</sup> Clearly this “أَلَا” is the “أَلَا” for urging or desiring, i.e. promoting the action of the following verb.

<sup>161</sup> The word “أَوْفَى” from “الْوَفَاءُ” = “الْتِمَامُ,” meaning gathering the last component of any obligation to make it a whole. So, “أَوْفَى” means I endeavor and gather the last part of an obligation and fulfill it.

<sup>162</sup> The letter “نَ” in “تَقْرَبُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “يَ.” The speaker’s pronoun “يَ” in “تَقْرَبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

<sup>163</sup> The word “انْقَلَبُوا” = “they <sup>z</sup> transposed,” means they betook themselves returning.

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|---|--|
| brother, [we] measure and verily we (are) for him surely keepers-up <sup>164</sup> .  | نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٦٤﴾  |
| 64. Said [he]: do [I] trust you <sup>b</sup> on him except just-as I (had) trusted you <sup>b</sup> on his brother of before; then, Allah (is) <i>khayron</i> (choicer/superior/worthier) keeper-up <sup>165</sup> and He (is) <i>arhamo</i> (more merciful) (of) the <i>ra'beemeena</i> (multitudinous mercy-givers).  | قَالَ هَلْ ءَامَنْتُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ ۖ فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿١٦٥﴾  |
| 65. And <i>lamma</i> (when/whence) opened they <sup>z</sup> their <i>mata'a</i> <sup>166</sup> (furnishings/chattel/or things for utility) they <sup>z</sup> found their merchandise <sup>w</sup> <i>ruddat</i> (had been forthwith-retained-she <sup>y</sup> ) to them; said they <sup>z</sup> : O, our father what (more) do we quest; this (is) it <sup>w</sup> ; Our merchandise <sup>w</sup> <i>ruddat</i> to us; and <i>nameero</i> ([we] obtain [wheat-grain lay-up provision] for) our family <sup>w</sup> and [we] keep-up <sup>167</sup> our brother and <i>nazdado</i> <sup>168</sup> ([we] further-augment) a camel's measure, <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (is) an easy measure. | وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رَدَّتْ إِلَيْهِمْ ۖ قَالُوا يَتَابَانَا مَا نَبْغِي هَذِهِ بِضْعَتُنَا رَدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْظُ أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ۚ ذَٰلِكَ كَيْلٌ يَسِيرٌ ﴿١٦٦﴾        |
| 66. Said [he]: never [I] send him with you <sup>b</sup> until <i>ta'atoney</i> (you <sup>z</sup> accord/grant me) a <i>mantheqan</i> <sup>169</sup> (ratified-covenant) from Allah that assuredly <sup>170</sup> <i>ta'ato'nanney</i> (come you <sup>z</sup> to me) by him, except if (to be) besieged [by] you <sup>z</sup> ; so <i>lamma</i> (when/whence) they <sup>z</sup> gave him their <i>mantheqa</i> (= <i>manthe-qan</i> ), said [he]: Allah over what we say (is) Custodian.   | قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُوا مَوْثِقًا مِّنَ اللَّهِ ۚ لَتَأْتُنَّنِي بِهِ إِلَّا أَن يُحَاطَ بِكُمْ ۚ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿١٦٧﴾   |
| 67. And said [he]: O, my sons let-not enter you <sup>z</sup> from a one door; and let-enter you <sup>z</sup> from miscellany (separate) doors; and not I enrich <sup>171</sup> <i>a'n</i> (regarding) you <sup>b</sup> from Allah of a thing; <i>en</i> (not) the rule except for Allah, on Him I trusted and on Him so surely let trust the trusters.  | وَقَالَ يَبْنَىٰ لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَادْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةٍ ۖ وَمَا أُغْنِي عَنْكُمْ مِّنَ اللَّهِ مِن شَيْءٍ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٦٨﴾ |
| 68. And <i>lamma</i> (when/whence) entered they <sup>z</sup> from whence ordered them their father not [was] enriching <i>a'n</i> (regarding) them of Allah a thing except a need (concern) in <i>Ya'aqooba's</i> (Jacob's) self <sup>w</sup>   | وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِن شَيْءٍ إِلَّا حَاجَةٌ فِي نَفْسٍ يَعْقُوبَ قَضَاهَا   |

<sup>164</sup> The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (Emphasis is added).

<sup>165</sup> Ibid, except for “حافظ”.

<sup>166</sup> The word “متاع” = “mata’an” has many meanings, among them: furnishings, chattel, things for utility.

<sup>167</sup> Ibid, except for “نحفظ”.

<sup>168</sup> The word “نزداد” implies greater intensity, and اللتاج says it is “ابغ.” So further is prefixed for this purpose. That is they would further-increase their gain by getting additional load for their brother..

<sup>169</sup> Ratification by open declaration and oath.

<sup>170</sup> The “ل” in “لتأتني” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. affirmation, expressed by “assuredly.”

<sup>171</sup> The word “اغني” has double meanings: (1) enrich, (2) suffice. But “enrich” includes suffice and not vice versa. As “enrich” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffice” meets the present needs of a specific task. Hence “enrich” is superior.

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| [he] satisfied it <sup>w</sup> ; and verily he (is) a knowledge possessor for what We taught him; [and,] but most (of) the mankind not know.   | وَإِنَّهُمْ لَذُو عِلْمٍ لِّمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٨﴾  |
| 69. And <i>lamma</i> (when/whence) they <sup>z</sup> entered on Yousifa (Joseph), [he] lodged to him <sup>172</sup> his brother (and) said [he]: verily I am your <sup>t</sup> brother; so let-not [you <sup>s</sup> ] anguish/sorrow by what they <sup>z</sup> were working.  | وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٥٩﴾  |
| 70. Then <i>lamma</i> (when/whence) [he] furnished them by their furnishment, he emplaced the <i>seqa'ya'te</i> (drink-goblet <sup>w</sup> ) in his brother's saddlebag; afterwards proclaimed a proclaimer: O, you <sup>y</sup> the <i>aero</i> (caravan carrying wheat/food-grains) <sup>w</sup> verily you <sup>b</sup> (are) surely thieves.   | فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَتْهَا آلُ عِمْرَانَ أَنَكُمُ لَسَرِقُونَ ﴿٦٠﴾   |
| 71. Said they <sup>z</sup> while they <sup>z</sup> forwardly-advanced on them: what (are) you <sup>z</sup> missing.  | قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٦١﴾  |
| 72. Said they <sup>z</sup> : we (are) missing <i>sso'wa'a</i> <sup>x173</sup> (drinking/-measuring goblet) <sup>x</sup> (of) the king; and for whom <sup>p</sup> [he] came by it <sup>x</sup> a camel's load and I am by it <sup>x</sup> a claimer-/guarantor.   | قَالُوا نَفْقَدُ صُوعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٦٢﴾   |
| 73. Said they <sup>z</sup> : <i>ta-Allahy</i> <sup>174</sup> (by Allah) <i>laqad</i> (verily, already and affirmatively) knew you <sup>c</sup> not came we to corrupt in the land <sup>w</sup> and not we were thieves.  | قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَرِقِينَ ﴿٦٣﴾  |
| 74. Said they <sup>z</sup> : then what (is) his requital, <i>en</i> (if) you <sup>c</sup> were liars.  | قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٦٤﴾  |
| 75. Said they <sup>z</sup> : his requital (is) who <sup>a</sup> [it <sup>x</sup> ] (the king's goblet) (had been) found in his saddlebag, so he (is) his requital <sup>175</sup> ; like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> requite [we] the <i>dha'lemeena</i> <sup>176</sup> (injustice-doers).   | قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٦٥﴾   |
| 76. So [he] began by their chattel before his brother's chattel; afterwards <i>ista'kbrajaha</i> <sup>177</sup> ([he] affirmably-produced it <sup>w</sup> ) from his brother's chattel; like <i>tha'leka</i> (afar-that-it/) <sup>x</sup> We schemed for Yousifa (Joseph); not [was] [he] to take his brother in the king's religion (Law) except that/if Allah wills; [We] raise ranks <sup>w</sup> (of) whom <sup>p</sup> [We] will; and above every a knowledge possessor (is) an omniscient. | فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَّنْ نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٦٦﴾ |

<sup>172</sup> Embraced him, i.e. by way of greeting him.

<sup>173</sup> The word “سُقَايَة”=“صُوع” could be masculine or a feminine gender. It is masculine as “صُوع” and a feminine as “سُقَايَة”= (giving/supplying-of-water)<sup>w</sup>. See *النذر المصون، لـ أحمد الحلبي*.

<sup>174</sup> The word “*ta-Allahy*” is made up of two distinct components: the “*ta*”= “ت” and “*Allahy*.” The “*ta*” is “ت” =a “*jurative* particle,” in English it’s equivalent to “by” in the sense of: “in the name of;” and “*Allahy*” is “Allah” grammatically inflected because of the prepositional genitive particle “*ta*.”

<sup>175</sup> According to their customary Law, whoever was convicted of thievery he is taken as a slave.

<sup>176</sup> The “*ظالمين*”= “the injustice-doers,” as “*الظلم*”= “injustice.” See the Lexicon attached to this Translation.

<sup>177</sup> See the Lexicon attached to this Translation for the effect of the letter *س* when added to a word.

77. Said they<sup>z</sup>: *en (if) [he] steals, so qad (already and affirmatively) stole his brother of before; so asarraba (secretly-kept it<sup>w</sup>) Yousifo (Joseph) in himself<sup>w</sup> and not disclosed/ flashed it<sup>w</sup> to them; said [he]: you<sup>f</sup> (are) eviler place/post, and Allah (is) knowinger by what you<sup>z</sup> describe<sup>178</sup>.*

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يَوْسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانٍ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٧﴾

78. Said they<sup>z</sup>: *ya'ayyoha (O, you<sup>s</sup>) the Azeez (Master) verily for him (is) a father shaykhan (aged) big/old; so let-take [you<sup>s</sup>] an abadana<sup>179</sup> (lone/any-one of us) (in)his stead; verily we see you<sup>g</sup> of the benefactors.*

قَالُوا يَتَّيِّبُهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدًا مَكَانَهُ إِنْ نَرْنَكَ مِنْ الْمُحْسِنِينَ ﴿٧٨﴾

79. Said [he]: Allah's refuge<sup>w180</sup> that [we] take except whom<sup>p</sup> we found our mata'a<sup>181</sup> (furnishings/ chattel-/ or things for utility) endabo (in his possession); verily we (are) then surely dba'lemoona<sup>182</sup> (injustice-doers).

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَّعَنَا بِهِ إِنْآ إِذَا لَظَلِمُونَ ﴿٧٩﴾

80. Then lamma (when/ whence) istay'aso<sup>183</sup> (affirmed-despair they<sup>z</sup>) from him, they<sup>z</sup> detached na'jeyan<sup>184</sup> (secretly-mutually-conferees); said their elder: have not known you<sup>z</sup> that your<sup>n</sup> father qad (already and affirmatively) [he] took on you<sup>b</sup> a mantheqan (ratified-covenant) from Allah and of before when<sup>o</sup> farrattom<sup>185</sup> (had-remiss you<sup>c</sup>) in Yousifa (Joseph); so never [I] leave the land<sup>w</sup> until allows me my father, or rules Allah for me; and He (is) khayro (choicer/ superior/ worthier) (of) the rulers.

فَلَمَّا اسْتَيْسَوْا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾

81. Let-return you<sup>z</sup> to your<sup>n</sup> father then let-say you<sup>z</sup>: O, our father; verily your<sup>t</sup> son stole; and not we witnessed except by what we knew; and we were not for the invisible keepers-up<sup>186</sup>.

أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَتَّيَّبَانَا إِنَّ أَبْنَاكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

<sup>178</sup> The word "تصفون" rooted in "وصف." In the Arabic tongue expression "تصفون" could mean describing the untruth, as in the Ayah: "And describe your tongues the untruth" (S16: 62).

<sup>179</sup> The word "أحد" is a proper noun for whomever it is suitable to be addressed, be it a singular, a plural, a masculine or a feminine. See اللسان. It means: (1) a unique one, i.e. unlike any other, (2) a lone, that stands apart from others. (3) Literally one. However, in English "lone" is singular, standing alone. So, to keep the concepts of "أحد" and "lone" simultaneously transliteration seems to be a must. The applicable "أحد" will or should be obvious from context where it appears.

<sup>180</sup> The expression "Allah's refuge<sup>w</sup>" is Arabic tongue expression meaning: I refuge by Allah = I shall refrain from doing the wrong thing by Allah's help.

<sup>181</sup> See footnote 20 above regarding "mata'a."

<sup>182</sup> The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice." See footnote 148 below.

<sup>183</sup> The word here is "استيسوا" = "affirmed despair, not "ينسوا" = "despaired."

<sup>184</sup> The word "خلص" in "خلصوا" = "خلص الرجل من القوم، أي اعتزلهم وخرج عنهم ومنهم" = "detached (as from a group); and the word "تجياً" is an adverbial, derived from "تنجى" = that is he had secretly and mutually counseled. See إعراب القرآن، لمحمود صافي والهادي.

<sup>185</sup> The word "farratta" = "فرط" in "فرطتم" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected. But "فرط" and "فرطتم" all are verbs in the past tense. So I chose "had-remiss."

<sup>186</sup> The word "حافظين" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*." (Emphasis is added).

82. And let-ask [you<sup>s</sup>] the village<sup>w</sup> which<sup>u</sup> we were in it<sup>w</sup> and the *aero* (caravan carrying wheat/food-grains).<sup>w</sup> which<sup>u</sup> *aqbalana* (we forwardly-advanced) in it<sup>w</sup>; and verily we surely (are) *ssadeqeena* (always truth enforcers). وَسَلَّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾
83. Said [he]: rather lured-she<sup>y</sup> for you<sup>b</sup> your<sup>n</sup> selves<sup>w</sup> a matter; so comely patience; *asa* (craving a deed beyond one's means that/ may) Allah to *ya'ateyaney* (bring to me) by them together; verily He, He (is) The Omniscient The *Hakeemo*<sup>187</sup> (infinite *hekma*)<sup>188</sup> Possessor). قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾
84. And [he] diverted a'n (off) them and said [he]: alas, my sorrow over *Yousifa* (*Joseph*); and whitened-she<sup>y</sup> m<sup>189</sup> his both eyes<sup>w</sup> from the sadness, while he (was) *ka'dbee-mon*<sup>190</sup> (unrelenting suppressor of his grief). وَتَوَلَّى عَنْهُمْ وَقَالَ يَتَّسِفُ عَلَى يُوسُفَ وَأَبْيَضَتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾
85. Said they<sup>z</sup>: *ta-Allah*<sup>191</sup> (by Allah); *tafta'o*<sup>192</sup> (recurrently- cease not [you<sup>s</sup>]) remember [you<sup>s</sup>] *Yousifa* (*Joseph*) until be [you<sup>s</sup>] *haradhan* (degenerate/ self-inflected debasement) or be [you<sup>s</sup>] of the *ha'lekeena* (ones that had perished-/ expired). قَالُوا تَاللَّهِ تَفْتَوُا تَذَكَّرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾
86. Said [he]: verily only [I] complain my *bathtb* (ultimate-grief) and my sadness to Allah and [I] know from Allah what not know you<sup>z</sup>. قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾
87. O, my sons: let-go you<sup>z</sup> then *tabasaso* (let-inquire you<sup>z</sup> by all your senses) of *Yousifa* (*Joseph*) and his brother; and let-not despair you<sup>z</sup> from Allah's *raw'be*<sup>x</sup> (mercy<sup>w</sup> / - essence of beauty and delight/ relief<sup>x</sup> / pleasing-trait<sup>x</sup>)<sup>193</sup>; verily it<sup>x</sup> (the truth is) not despairs of Allah's *raw'be*<sup>x</sup> except the people, the unbelievers. يَبْنَىٰ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْئَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾
88. So *lamma* (when/ whence) they<sup>z</sup> entered on him, said they<sup>z</sup>: O, the *Azeezo* (master/ premiere), touched/betided us, and our family the *dhurro* (persisting distress); and we came by a merchandise<sup>w</sup> *muzja'ten*<sup>w</sup> (scanty and insignificant)<sup>w</sup>; nonetheless let-fulfill<sup>194</sup> [you<sup>s</sup>] for us the measure and *tassaddaq* (let have charity you<sup>s</sup>) on us; verily Allah requites the *mutassaddeqeena* (charity-doers). فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَتَٰيُهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضْعَةٍ مُّزْجِيَةٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾

<sup>187</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>188</sup> See the Lexicon attached to this Translation for “*hekma*.”

<sup>189</sup> That mean he lost his vision.

<sup>190</sup> The word “unrelenting” is employed here to intensify “suppressor” as the Arabic is “كظيم” not “كاظم.”

<sup>191</sup> See footnote 174 above regarding: “*ta Alla'be*.”

<sup>192</sup> The word “فتفتو” in “تفتو”=recurrently-ceases and repeats the cycle. And generally it means “ما زلت”= you cease not. See الراهب والهادي.

<sup>193</sup> The word “روح”= “*raw'be*” means mercy/relief/pleasing-trait. See التاج والهادي، اللسان. Also essence of beauty and delight.

<sup>194</sup> The word “أوف” from “الوفاء”= “التمام” meaning gathering the last component of any obligation to make it a whole. So, “أوف” means you endeavor and gather the last part of an obligation and fulfill it.

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| 89. Said [he]: have known you <sup>c</sup> what you <sup>c</sup> did by Yousifa (Joseph) and his brother, <i>edh</i> (while) you <sup>f</sup> (were) <i>jahiloona</i> <sup>195</sup> (they who act ignorantly or incorrectly).   | قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٨٩﴾  |
| 90. Said they <sup>z</sup> : are oh/indeed you <sup>g</sup> , surely you <sup>s</sup> (are) Yousifo (Joseph); said [he]: I am Yousifo (Joseph) and this (is) my brother, <i>qad</i> (already and affirmatively) <i>manna</i> <sup>196</sup> ([He] had graced His boon <sup>w</sup> ) Allah on us; verily who-ever <i>yatta'qe</i> (he reverentially guards not to displease Allah) and <i>yassber</i> ([he] holds on patiently), then verily Allah wastes not the benefactors' remuneration. | قَالُوا أَأَنْتَ لَا أَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ |
| 91. Said they <sup>z</sup> : <i>ta-Allahey</i> <sup>197</sup> (by Allah); <i>laqad</i> (verily, already and affirmatively) favored/preferred you <sup>g</sup> Allah over us, and <i>en</i> (surely) we were certainly wrongdoers <sup>198</sup> .  | قَالُوا تَاللَّهِ لَقَدْ ءَاتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ ﴿٩١﴾  |
| 92. Said [he]: no <i>tath'reeba</i> (reproach/castigation) on you <sup>b</sup> today, Allah forgives for you <sup>b</sup> and He (is) <i>arhamo</i> (more merciful than) the <i>ra'hemeena</i> (multitudinous mercy givers).   | قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٢﴾   |
| 93. let-go you <sup>z</sup> by my shirt <sup>x</sup> this <sup>x</sup> then let-throw it <sup>x</sup> you <sup>z</sup> over my father's face, (subsequently) <i>ya'atee</i> ([he] becomes) a <i>basseeran</i> (keen: seer/overall evaluator of the facts and their possible consequences) and <i>eetoney</i> (let-you <sup>z</sup> come/bring to me) by your <sup>n</sup> family <sup>w</sup> wholes <sup>199</sup> .  | أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ ﴿٩٣﴾   |
| 94. And <i>lamma</i> (when/whence) sundered-she <sup>y</sup> the <i>aero</i> (caravan carrying wheat/food-grains) <sup>w</sup> said their father: verily I surely find Yousifa's (Joseph's) smell/wind <i>lawla</i> (why do not) that confute you <sup>z</sup> [me] <sup>200</sup> .   | وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ ﴿٩٤﴾   |
| 95. Said they <sup>z</sup> : <i>ta-Allahey</i> <sup>201</sup> (by Allah); verily you <sup>g</sup> surely (are) in your <sup>t</sup> misguidance (of) the old.  | قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿٩٥﴾   |
| 96. So <i>lamma</i> (when/whence) came the <i>basheero</i> <sup>202</sup> (he the iterative proclaimer of pleasing tidings), [he] cast it <sup>x</sup> (the shirt <sup>x</sup> ) over his face then <i>ertadda</i> <sup>203</sup> (forthwith-retuned [he]) <i>basseran</i> (keen seer); said [he]: have not I told you <sup>b</sup> verily I know from Allah what not you <sup>z</sup> know.   | فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٩٦﴾                              |

<sup>195</sup> The word “جاهلون”=“jahiloona” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some-thing contrary to reality, (3) did some-thing not correct. So the “jahiloona” are they who act ignorantly or incorrectly.

<sup>196</sup> The word “مَنَّ” in “يَمُنْ” means “نِعْمَةً يُنْعِمُهَا” That a “boon He graces it.”

<sup>197</sup> See footnote 125 above regarding “ta-Alla'he.”

<sup>198</sup> The word “خاطيء” = “مَنْ نَعَمَدَ الْخَطَا” = who intentionally wronged; unlike the “المخطيء” = who errs unintentionally. So, “الخاطنين” = the “wrongdoers.”

<sup>199</sup> The Qur'an commentators say that the “family all together” were ninety three when they came to Joseph.

<sup>200</sup> The letter “ن” in “تَفَنِّدُونَ” by Arabic (linguistic) Rule, is called “نون الوفاية او العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “تَفَنِّدُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

<sup>201</sup> See footnote 3 above regarding “ta-Alla'he.”

<sup>202</sup> The word “basheer” is masculine, singular, subjective noun, meaning proclaimer of pleasing tidings, with no English equivalent.

<sup>203</sup> The word “ارتد” is rooted in “رد” meaning forthwith returned; example the greeting must be “forthwith retuned,” as in: “And when (had) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.” (S4: 86).

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| 97. Said they <sup>z</sup> : O, our father <i>istaghfer</i> <sup>204</sup> ( <i>let-seek [you<sup>s</sup>] forgiveness</i> ) for us our offenses; verily we were wrongdoers <sup>205</sup> .  | قَالُوا يَتَابَنَا أَسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٣٧﴾   |
| 98. Said [he]: will <i>astaghfero</i> <sup>206</sup> ([I] <i>seek forgiveness</i> ) for you <sup>b</sup> ( <i>from</i> ) my Lord, verily He, He ( <i>is</i> ) The <i>Ghafooro</i> ( <i>iterative Forgiver</i> ), The <i>Rabeemo</i> ( <i>iterative mercy Giver</i> ).   | قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٣٨﴾  |
| 99. Then <i>lamma</i> ( <i>when/whence</i> ) they <sup>z</sup> entered on Yousifa ( <i>Joseph</i> ) [he] lodged/retreated to him his both [fathers] <sup>207</sup> and said [he]: let-enter you <sup>z</sup> <i>Misra</i> ( <i>Egypt</i> ) <i>en(if)</i> Allah wills <i>aameneena</i> ( <i>you<sup>z</sup> are self-safety-securers</i> ).  | فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ﴿٣٩﴾   |
| 100. And [he] elevated his [both fathers] <sup>208</sup> over the <i>Arshe</i> <sup>x209</sup> ( <i>Throne of Kingship</i> ) <sup>x</sup> and they <sup>z</sup> tumbled for him kowtowing, and said [he]: O, my father, this ( <i>is</i> ) <i>ta'anee'lo</i> ( <i>ultimate: construing/explanation</i> ) ( <i>of</i> ) my vision <sup>w</sup> of before, <i>qad</i> ( <i>already and affirmatively</i> ) made it <sup>w</sup> my Lord a right; and <i>qad</i> ( <i>already and affirmatively</i> ) <i>abasana</i> <sup>210</sup> ([He Who] <i>rendered meritorious-deeds</i> ) by me, my Lord <i>edh</i> ( <i>when/since</i> ) [He] exited me from the prison and [He] came by you <sup>b</sup> from the <i>Ba'dwe</i> <sup>211</sup> ( <i>nomads</i> ) from after that the Satan incited between me and [between] my brothers; verily my Lord ( <i>is</i> ) <i>Lateefon</i> <sup>212</sup> ( <i>fine/subtle/gentle/and protector</i> ) for whatever <sup>213</sup> [He] wills; verily He, He ( <i>is</i> ) The Omniscient The <i>Hakeemo</i> <sup>214</sup> ( <i>infinite bekma</i> <sup>215</sup> Possessor). | وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَتَأْتِبَ هَذَا تَأْوِيلُ رَأْيِي مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٤٠﴾ |
| 101. My Lord: <i>qad</i> ( <i>already and affirmatively</i> ) <i>aa'taytaney</i> ( <i>You<sup>s</sup> accorded me</i> ) of the proprietorship and You <sup>s</sup> taught me of <sup>216</sup> the <i>ahadeethe's</i> <sup>217</sup> ( <i>dreams and related</i>  | ﴿٤١﴾ رَبِّ قَدْ ءَاتَيْتَنِي مِنَ الْمَلِكِ  |

<sup>204</sup> The word “استغفر” = “اطلب الغفران” = “let-seek forgiveness [you<sup>s</sup>].” In English there is no seemly way to say: “استغفر” per se. So I settled for the aforesaid.

<sup>205</sup> See footnote 197 above regarding wrongdoers.

<sup>206</sup> Ibid, regarding “استغفر”.

<sup>207</sup> See footnote 10 above regarding “أبويك”.

<sup>208</sup> Ibid.

<sup>209</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word.

<sup>210</sup> The “hidden” pronoun in “أحسن” (هو=He) refers to his Lord, Allah. See الطبري.

<sup>211</sup> The word “بدا” generally means inhabitants of the “بادية” = nomads. However, the word “بدا” = *Bada*, is a name of place in the desert of Palestine. And in *Bada* Prophet Jacob dwelled and had a mosque there. So those who came from this *Bada* = grammatically inflected= “from the *Ba'dwe*” are referred to as: “بَدُوا بَدُوا” = [they] came from *Bada*. See تفاسير of: الفخر الرازي، القرطبي و الألويسي.

<sup>212</sup> The word “لطيف” = “رفيق” in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See البصائر. Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah’s most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

<sup>213</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which. See إعراب القرآن، لمحمود صافي and أحمد الحلبي.

<sup>214</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم”.

<sup>215</sup> See the Lexicon attached to this Translation for “hekma.”

<sup>216</sup> The prepositional word “of” in “of the dominion” and “of the ahadeeth,” in both cases obviously are for portioning, i.e. part of them.

events)'s *ta'-awee'le* (ultimate: construing/explanation); the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> *Fatte're* (innately-perfect-Originator), You<sup>s</sup> (are) my Guardian in the world<sup>w</sup> and the Hereafter<sup>w</sup> *tawaffaney* (let-You<sup>s</sup> receive me while dying) (as) a Muslim and let-conjoin me [You<sup>s</sup>] by the *ssa'lebeena* (righteous-people).

وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ  
فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ  
وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تُوفِّي  
مُسْلِمًا وَالْحَقَنِي بِالصَّالِحِينَ ﴿١٢﴾

102. *tha'leka* (afar-that-it/) <sup>x</sup> (is) of the invisible *anba'e*<sup>x218</sup> (significant-and-availing-news)<sup>x</sup> [We] reveal<sup>219</sup> it<sup>x</sup> to you<sup>g</sup> and not you<sup>g</sup> were *laday*<sup>220</sup> (directly present by) them *edh* (when/since) they<sup>z</sup> concerted their matter while they<sup>z</sup> machinate.

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ  
وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ  
وَهُمْ يَمْكُرُونَ ﴿١٣﴾

103. And not most (of) the mankind, albeit you<sup>g</sup> hankered, (are) surely believers.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ  
بِمُؤْمِنِينَ ﴿١٤﴾

104. And not ask them [you<sup>s</sup>] over it<sup>x</sup> of a remuneration; *en* (not) it<sup>x</sup> except *thekron* (Qur'an/ invocation/ exhortation) for the worlds.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ  
إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٥﴾

105. And how many of an *Aya'ten*<sup>w</sup> (miracle/ sign/ proof) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> they<sup>z</sup> pass [on] it<sup>w</sup> while they (are) *a'n* (regarding) it<sup>w</sup> shunners.

وَكَايْنٍ مِنَ آيَاتِهِ فِي السَّمَوَاتِ  
وَالْأَرْضِ يَمْرُوتَ عَلَيْهَا وَهُمْ عَنْهَا  
مُعْرِضُونَ ﴿١٦﴾

106. And not believe most (of) them by Allah except while they (are) *mushbrekoona* (be-they who partner deities with Allah/ be-polytheists).

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ  
مُشْرِكُونَ ﴿١٧﴾

107. Have then *ameno* (they<sup>z</sup> felt-secured) that *ta'ateya*<sup>w</sup> (betides/ approaches/ comes down on)<sup>w</sup> (to) them *gha'sheyaton* (pall<sup>w</sup> / an all-covering affliction/ calamity)<sup>w</sup> of Allah's torment, or *ta'teya*<sup>w</sup> them The Hour<sup>w</sup> suddenly while they not perceive.

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ  
عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً  
وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

108. Let-say [you<sup>s</sup>]: this-she<sup>y221</sup> (is) my path, I invite to Allah on a *basseeraten* (persuader-discernment/ evident argument/ enlightenment)<sup>w</sup> I and who<sup>p</sup> *ettaba'a'ney* (Ibe/ closely-followed me) and *subhana*<sup>222</sup> (hallowedly and marvelously Allah is deemed transcending all defects and

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ  
عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

<sup>217</sup> See footnote 87 regarding “*abadeeth*,” at Ayah (S10: 6), at the start of this *Surah*.

<sup>218</sup> See the Lexicon attached to this Translation for “*naba'a*.”

<sup>219</sup> See footnote 83 regarding reveal.

<sup>220</sup> The word “*لَدَى*” in “*لَدَيْهِمْ*” from “*لَدُنْ*” is closer than “*عِنْدَ*” as you can say: “*عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ*” thus, “*لَدُنْ*” which closer spatially and more specific. So, “directly present by” (them) seems to indicate such closeness. See *اللسان*.

<sup>221</sup> The word “*سَبِيلٌ*” = “path” in Arabic could be feminine or masculine gender. Clearly any reference to it must be treated accordingly. In this case it is feminized and so the word “this” in reference to it is feminized by “*this w*”.

<sup>222</sup> The word “*subhana*” = “*سبحان*” has no English equivalent. Wherever this word, or its grammatical inflections (such as “*سُبْحَانَكَ*” or “*سُبْحَانَهُ*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “*subhana*” = “*سبحان*” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

that everything solemnly stands in awe and utmost consecration of Allah and not I am of the *mushrekeena* (be-they who partner deities by Allah/ be-polytheists).

وَسُبَّحَنَ اللَّهُ وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ ﴿١٠٩﴾

109. And not We sent [of] before you<sup>s</sup> except men, [We] reveal to them, of the villages'<sup>w</sup> folks<sup>w</sup>; have not then they<sup>z</sup> treaded in the land<sup>w</sup> then looked they<sup>z</sup> how [was] consequence<sup>w</sup> of whom<sup>r</sup> of before them; and surely home<sup>w</sup> (of) the Hereafter<sup>w</sup> (is) *khayron* (choicer/ superior/ worthier) for whom<sup>r</sup> *ettaqaw* (they had reverentially guarded not to displease Allah); do then not you<sup>z</sup> cerebrate.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ  
إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا  
فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ  
خَيْرٌ لِلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١١٠﴾

110. Until *edha* (when/whereas) *istay'asa*<sup>223</sup> (affirmably despaired) the messengers and presumed that they *qad* (already and affirmatively) (had been) lied to, came<sup>x</sup> (to) them Our succor<sup>x</sup>; then (had been) delivered whom<sup>p</sup> [We] will; and not (to be forthwith-retained-/parried) Our *ba'aso* (intense-torment) a'n (off) the people the criminals.

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا  
أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا  
فَنَجَّىٰ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ  
الْقَوْمِ الْمَجْرَمِينَ ﴿١١١﴾

111. *Laqad* (verily, already and affirmatively) [was] in their narratives *ebraton* (instructive-example) for the *albab*'s<sup>224</sup> (hearts-intellects)'s possessors; not was [it<sup>x</sup>] a discourse *youtara* (to be crafted as a lie for fraudulent end); [and,] but *tassdeeqa*<sup>225</sup> (approval/ it being and accepted as credible-/and its sayer is credible) (of) that between its<sup>x</sup> both hands<sup>w</sup> and an expounding (of) everything, and a divine-guidance<sup>x</sup> and a mercy<sup>w</sup> for a believing people.

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولَى  
الْأَلْبَابِ مَا كَانَ حَدِيثًا  
يُفْتَرَىٰ وَلَكِنْ تَصْدِيقَ الَّذِي  
بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ  
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١٢﴾

<sup>223</sup> The word "استيأس" generally means "despaired" = "يئس". However, the prefix "اس" makes the word as if to mean "affirmably despaired." In other word, and Allah knows best, the one despairing allowed himself to have the despair get the better of him. Hence, "affirmably despaired he."

<sup>224</sup> See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "الْأَلْبَاب" = the *albab*'s possessors.

<sup>225</sup> The word "التصديق" means: approval, associating the say in reference or its sayer to the truth or being truthful. +